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Study Living Qur'an: The Analysis of Understanding *Surah al-Nahl* (125) against Demonstration-Based Communication Behavior

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Abstract: This research aims to assess the level of understanding of IAIN Kendari students against the meaning of *Surah Al-Nahl* verse 125 in implementing demonstrations delivering tradition. This important research is done because it can reveal the level of understanding and application of *Al-Nahl* verse 125 against the behavior of students in each delivered a demonstration that contains criticism of various institutional policies which they consider contrary to their aspirations. This research uses a qualitative descriptive method with the approach of the living Koran. The results of this study suggest that (1) the student IAIN Kendari has not fully understanding the stages and the demonstration of ethics contained in the surah *Al-Nahl* verse 125, (2) Student IAIN Kendari has not realize the importance of behavior in Qur'anic rallied yet, (3) Demonstration is still considered the event conveyed the aspiration freely regardless of the values of ethical communication.

Keywords: al-Nahl, communication, demonstration.

1. Introduction

Muhammad SAW as the prophet sent by Allah as *uswatun hasanah li makaarimil akhlak* (a good model in behaving), can be seen from his daily behavior in performing his duties as a messenger of Allah to spread the lesson of *tauhid* (unity). The reflection of Prophet Muhammad's behavior is inseparable from the guidance of the Qur'an, it was proved when Aisha r.a. (his wife) was once asked about his moral. Aisha r.a. replied *kaana khulukuhul Qur'an* (his moral is the Al-Qur'an), and the most prominent one of his morals is his politeness in communicating with others. Even in one history mentioned that he forbade us raising our voice (snapping) in communicating. One of the verses in Qur'an which adjusts the stages and the ethics of good communication in conveying aspirations or reprimands to others, is contained in surah Al-Nahl verse 125, "*Invite to the way of your Lord with wisdom and good instruction, and argue with them in a what that is best. In deed, your Lord is most knowing of who was strayed from His way, and He is the most knowing of who is (rightly) guided.*" At first glance, the verse explicitly affirms that da'wah requires good stages and ethics as well as prohibition in mocking other people.



A growing culture of demonstration is, more and more, identical to the action of radicalism by using utterance that can trigger verbal conflict, primarily if the demonstration is led by students who understand better how to behave politely and put *tabayyun* (confirmation) rather than blindly judging. But sometimes their behavior is not appropriate with their destiny as academicians. State Islamic Institute of (IAIN) Kendari as an Islamic educational institution applies Islamic-based curriculum that holds Al-Qur'an and Al-Sunnah as the main foundation in building good character of academicians, as one of its motto "Graceful in Morals". Even it is proved that applying the science of Qur'an, the science of Hadith, and the science of Tafsir as the compulsory lectures of its students, is not able enough to form the character of students who have graceful attitude in morals.

Based on the above information, this research is important to examine more deeply about the understanding of surah Al-Nahl Verse 125 on the demonstration-based communication behavior for IAIN Kendari students in conveying aspirations. So that, the behavior can be anticipated to improve the quality of the academic generation which is graceful in morals and reflects the Qur'anic morality.

2. Method

This research used a descriptive qualitative method by using living Qur'an approach to reveal the phenomenon of understanding quality of IAIN Kendari students toward surah Al-Nahl verse 125 as the main foundation in conveying aspiration in a demonstration to create academic human beings with Quranic character. Data collection was done and grouped into two, that was primary data directly related to the research variables, including the influence of local wisdom tradition which can become obstacle in understanding and applying *surah Al-Nahl* verse 125, while the information was supporting the result of objective research as secondary data.

3. Findings and Discussion

It is stated in Qur'an Surah Al-Nahl verse 125 "*id'u ila sabiili rabbika bil hikmati, wal mau'idzatil hasanah, wa jadhilhum billatii hiya ahsan, inna Rabbaka huwa a'lamu bi man dhalla 'an sabiilihi wa huwa a'lamu bil muhtadiin*" can be translated as "Invite to the way of your Lord with wisdom and good instruction, and argue with them in a what that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is the most knowing of who is (rightly) guided."

3.1 Demonstration-Based Communication by Wisdom

When conveying right thing to others, one should use the wise utterance, as the prophet Moses did when asking the Pharaoh to the straight path. Suryani added in her writing that the wise advice and politeness are the main pillars to achieve the goal in *da'wah* so that it can get a good response from the object of the *da'wah*. One of the results of this study revealed that IAIN Kendari students have not fully understood the stages and ethics of the demonstrations contained in the surah *Al-Nahl* verse 125, it is proved by their behavior during demonstrations. They more often use deprecating words instead of good words. The words they use are very unworthy spoken by academicians, moreover if they are younger than the person they criticized. Whereas in the *surah Al-Nahl* verse 125 Allah asserts about ethics in uttering, that we should use wise words or polite and knowledgeable.

3.2 Demonstration-Based Communication by Al-Mau'izhah

Tabayyun before acting shows that someone is seeking the truth not just justification. If someone calls on the good thing, he should use clear, valid, and convincing data, so that what he expresses is in accordance with the facts not only the result of opinion or a fictitious one, as if the criticism delivered in a demonstration is a factual one. Academicians are someone whom speech is based on fact or evidence. When a student as an academic human being delivers an oration without a clear source of data, it can cause a slander. Sometimes the researcher finds such kind of oration without valid information conducted by IAIN Kendari students. For example when they demanded the obscurity of the statutes of IAIN Kendari while at the same time the process of revision of the statutes

due to the transition of its status from STAIN to IAIN was still discussed in a draft, so it took a long process. As a result of do not get correct information, then the students held a demonstration and accused that the leadership ignore the statutes of the institution.

3.3. *Demonstration-Based Communication by Wa Jadilhum Billati Hiya Ahsan*

Before conducting a demonstration, there should be a meeting of both parties to discuss any problems occurred, so that everything that is considered not suitable for both of them would be clear. One of the traditions that occurred in demonstrations conducted by students of IAIN Kendari is when they find any irregularities in the form of policy, service, or information. They directly respond it with demonstration without doing tabayyun (confirmation) or discuss it with the object they criticize, so that sometimes the demonstration that they do leads to anarchist action, even sometimes the demonstration ends with verbal violence that can harm both parties. The tradition of discussion (finding problem solving by talking about it in a kinship way) has not become a culture that can be applied as problem-solving yet.

Al-Qur'an always teaches us how to solve problems (finding solution) by putting forward the ethics of modesty. So that, the problems can be solved by kinship without ending with anarchist action, because basically human is just trying to convey the virtue without having to force the will to change something related with the will of God. It is revealed in *surah Al-Nahl* verse 125 "Inna Rabbaka huwa a'lamu biman dhallah 'an sabiilihi, wa huwa a'lamu bil muhtadiin" translated " *In deed, your Lord is most knowing of who was strayed from His way, and He is the most knowing of who is (rightly) guided*". As for the word a'lamu: the most knowing, used by God in this verse, shows that, Allah knows the habit of His servant who often thinks that he is right enough to accuse others. It seems that God wants to inform His servant that He knows better who is guilty and who is in the truth.

The sentences that are often expressed in demonstrations conducted by students are expressions of blaming the attitudes or actions of others and regarding what they convey is an irrefutable truth. It can be seen from the expression of those who said "The policy issued by the leader is wrong and not aligned with the student, whereas... ", the word "wrong" shows a judgmental attitude/punishment of a policy that does not necessarily correspond to what they understand, nor does the word "whereas" shows an attitude of self-justification.

From the above case the researchers assume that the attitude shown by the students' behavior in conveying aspiration has not reflected the Qur'anic behavior. The freedom of conveying aspiration does not mean it has no binding ethics. Just because of their right reason then they easily break the rule of good communication for the sake of democracy. *Surah Al-Nahl* verse 125 lays down the boundary lines that should be applied if we want to get a good result or a concrete solution for the problems encountered. The utterance that always appears in the demonstration conducted by the students is "this action is simply to express our aspirations freely without any pressure from anyone, and can not be obstructed by anyone". It indicates that what they do is unlimited freedom, including freedom of conveying expression with no attention to the ethics and morals of communication.

A related study of *Surah Al-Nahl* verse 125 is often done using the living Qur'an approach, but still in the boundaries of educational methods. It has not been found any research that highlights the communication behavior in a demonstration that makes *Surah Al-Nahl* verse 125 as its basic foundation. Other research that is still relevant with this research is related to the ethical stages of communicating in the da'wah or conveying criticism, such as research related to the way to express, which can give the suggestive way of polite communication so it can be accepted by the public that does not cause misunderstanding. Conveying criticism by oration in a demonstration is allowed while remaining in an ethical manner without anarchism. Derina R. Holtzhausen revealed in his research that the need for the role of universities to create a conducive atmosphere in the 21st century through learning and ethical practice in communicating .

4. Conclusion

Based on the results of this study, it can be concluded that State Islamic Institute of (IAIN) Kendari Students toward *Surah Al-Nahl* verse 125 have not fully understood the importance of applying all forms of attitudes and behavior based on the guidance in the Qur'an as the reflection of the academicians' obedient toward the Qur'an. Demonstrations are still regarded as the only way to convey their aspirations and get leaders' reaction, but they neglect the ethics and norms in communicating through demonstration. Although conveying criticism or opinion through demonstrations is not forbidden, but its implementation should be appropriated with the guidance of the Qur'an especially *surah Al-Nahl* verse 125, to reflect the attitude of Islamic academicians. IAIN Kendari Students' awareness and motivations in making the Qur'an as their guidance have not reached the implementation stage. Although the stakeholders of IAIN Kendari has done various efforts in realizing the motto "Graceful in Morals" such as setting the lecture of the science of Qur'an, the science of Hadith, and *Tafsir* as institution's lecture. Hopefully it can be followed up by another research, to reveal the obstacles faced by IAIN Kendari students in applying *Qur'anic* behavior.

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